

BOSTON RECORDER.

NATHANIEL WILLIS, PROPRIETOR AND PUBLISHER—OFFICE No. 4, CONGRESS-SQUARE, CONGRESS-STREET, BOSTON, MASS.

No. 22.—Vol. VIII.

SATURDAY, MAY 31, 1823

Terms, \$3.00 a year, payable in 6 months. To Agents, every 11th copy gratis.

AMERICAN BIBLE SOCIETY.

ADDRESSES

Delivered at the Seventh Anniversary of the American Bible Society, in New-York, the 24th inst.

By HON. JOHN JAY, President.

GENTLEMEN.—It gives me pleasure to observe that this anniversary, like the preceding, brings to our minds the many and varied mercies of God, and for united thanksgivings to Him, whose blessings continue to prosper our proceedings.

These annual meetings naturally remind us of the purposes for which we have associated; and to us as reflections highly interesting to those who consider what and where we are; and what we are to be.

That all men, throughout all ages, have violated their allegiance to their great Sovereign, is a fact which experience and revelation bear ample and concurrent testimony. The Divine attributes of God, as we suppose, that the Almighty Sovereign will permit any province of His empire to remain for ever in a state of revolt. On the contrary, the sacred Scriptures assure us, that shall not be reduced to obedience, but also be punished and improved, as that righteous and faithful shall dwell and abide in it.

Had it not been the purpose of God, that His will should be done on earth, as it is done in heaven, He would not have commanded us to pray for that which He has decreed that it shall be so done, will be done, and it shall be so known.

Our Redeemer having directed that the Gospel should be preached throughout the world, it was His will, that it should be preached; and being witnessed from the high, with signs and wonders, and with divine miracles and gifts of the Holy Ghost, it became preponderant, and triumphant, and efficient. By this state of exaltation, for reasons unknown to us, was suffered to undergo a temporary depression. A subsequent period arrived, when the pure doctrine of the Gospel were so alloyed with admixtures, and obscured by appendages, that the light gradually diminished, and like the fine gold mentioned by the prophet, it became dim.

Since the Reformation, artifice and error have been using their influence on ignorance and credulity, and the Gospel has been resuming its purity. We now see Christians in distant countries, of different denominations, spontaneously and mutually engaged in conveying the Scriptures and knowledge of salvation to the heathen inhabitants of distant regions. So singular, impressive, and efficient, is the impulse which actuates them, that without the least prospect of earthly retribution, they cheerfully submit to such pecuniary contributions, such appropriations of time and industry, and in many instances, to such hazards and persecutions, and such derelictions of personal comfort and convenience, as are in direct opposition to the propensities of human nature.

Can such extraordinary and unexampled undertakings, possibly belong to that class of enterprises, which we are at liberty to adopt or decline as we please; enterprises which no duty either commands or forbids? This is more than a mere speculative question; and therefore the evidence respecting the character and origin of these undertakings, cannot be too carefully examined, and duly weighed; especially as this evidence accumulates, and thereby acquiring additional claims to serious attention.

We observe a strange and general alteration in the feelings of Christians towards the Heathen; and this more strange and unprecedented, has taken place in their feelings towards the Jews; things very different from those, which for so many centuries have universally prevailed. Although, as it were, sifted over all nations, yet, unlike the drops of rain which blend with the water in which they fall, these scattered exiles have remained in a state of separation from the people among whom they were dispersed; and, although adhering to their peculiarities, and refusing to coalesce with them. By thus fulfilling the prophecies, every Jew is a living witness to the truth.

The same prophecies declare, that a time will come, when all the twelve tribes shall be restored to their country, and be a praise in the earth; but the time is not specified. By declaring "blindness in part hath happened unto Israel," the fulness of the Gentiles be come in, and that the times of the Gentiles be fulfilled," they seem to conclude, that their blindness will not be removed, and therefore, that their conversion is not to be sooner expected. Individual Jews, however, from time to time, have been relieved from blindness, and become Christians; and there are expressions in the Scriptures, which favor the opinion, that the conversion of a large number, and perhaps of the whole tribe of Judah, precede that of the other tribes. They are experiencing less oppression, less contempt, more compassion than formerly. Their obduracy is softening, and their prejudices abating. These changes have the appearance of incipient preparation for their conversion.

These recent changes in favor of the Jews, and the Jews, another has taken place in the disposition and feelings of our people towards the many savage nations who still remain within our limits. The policy formerly observed towards them, together with our rapid population, and their necessities, but not our endeavors to relieve them. This indifference has latterly yielded to a general sympathy for their necessities, and to a desire to meliorate their condition. For this laudable purpose, our government has wisely and virtuously adopted measures for their welfare; and benevolent societies, among individuals, are using means to introduce them the benefits of civilization and humanity.

These are the only events and changes which are facilitating the distribution, and extending the knowledge of the Scriptures. For a long time, many European nations were in regard to toleration as pernicious, and to the people had no right to think and speak for themselves, respecting religious tenets, or to prohibit their reading the Bible, and to confer privilege only to persons of a certain degree of wealth.

Toleration is passing away, and in its place, where it formerly prevailed, Bible Societies have been established, by permission of the government, and are proceeding prosperously, and numbers of men high in rank, in character, and in influence, are engaged in the cause.

—and from the devotedness with which they are carrying into operation, there is reason to conclude, that they have been produced by Him, in whose hands are the hearts of all men.

If so, we are engaged in His service; and that consideration forbids us to permit our ardour or exertions to be relaxed, or discouraged by attempts to depreciate our motives, to impede or discredit our proceedings, or to diminish our temporal resources. The Scriptures represent Christians as being engaged in a spiritual warfare, and, therefore, both in their associated and individual capacities, they are to expect and prepare for opposition. On the various inducements which prompt this opposition, much might be said; though very little, if any thing, that would be new. The present occasion admits only of general and brief remarks, and not of particular and protracted discussions.

Whatever may be the characters, the prejudices, the views, or the arts of our opponents, we have only to be faithful to our Great Leader. They who march under the banners of EXETER, have God with them; and consequently have nothing to fear.

SPEECH OF THE REV. DR. JOHN WOODBULL, This venerable gentleman who, in the eightieth year of his age, spoke as follows:—

MR. PRESIDENT.—We live in a very interesting period. It may be called the age of Bibles. A general and powerful impulse has been felt by the religious world—the church has awakened from her slumbers, with respect to this Holy Book of God, which is now so highly exalted, and which is filling the earth. Were we to look into former ages and see how few copies of the Bible then existed, and compare them to the present millions, the contrast would be striking.

At the death of Moses there was but one copy. In the reign of good Josiah, more than eight hundred years after, it is recorded, that Hilkiah the priest, had found the book of the Law, in the house of the Lord; and when it was read before the king, he evidently acted as if he had never seen it, or heard it read before—he rent his clothes. Even in the days of the apostles, entire copies of the Scriptures were few—and seven hundred years after, it is said, that many of the priests had never seen a full copy, and that very few of them had ever read one through. Compare this scarcity to the present abundance, and in almost every language under heaven, and we must be affected with the contrast. This too long neglected book, is of immense importance to us, and to our brethren of mankind. This sacred book testifies to us, what God is, and what he has done for us—what the Redeemer has done and endured for us—what he is yet doing and has further promised to do for his people—it testifies to us what we ourselves are, and what we must in a little time be, and what we must do to inherit eternal life.

And is there not some reason to suppose that the two Testaments, contained in this book, may be intended by the two witnesses spoken of in the Revelation, which were to bear testimony thro' a long period in sackcloth, in a depressed and mourning state, but were finally to be exalted unto heaven? It must be admitted, that the two Testaments are spoken of as witnesses; for, when Moses had written the words of the law in a book, it was put into the side of the Ark, for a Witness.—And the Scriptures, or the truths contained in them, are very frequently called testimonies; they are so called not less than twenty times in the 19th Psalm; and St. Paul speaks of the righteousness of God which was witnessed by the law and the prophets—the Saviour himself said so the Jews, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify," or bear witness, "of me." And to his disciples he said, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations." The two Testaments then, are called witnesses, by the highest authority. But, did they ever bear their testimony for a long period in sackcloth, or mourning? If we look into the dark ages of Popery, we see that copies of these Scriptures were not only very scarce but that many even of the Clergy could not read them; and that the common people were all forbidden to read them—hence a long night of ignorance and error settled down on the church, and on the world.—What could have been more sad, and mournful!

But when the two witnesses spoken of by John, were about to finish their testimony (in sackcloth) war was to be made against them and they were to be overcome and slain. Can this apply to the two Testaments? If we look into the last century, we shall see an extensive, powerful and organized opposition (which their leader himself called a war,) against the Bible and all true religion.—On which Voltaire, and a great host of infidels, were actively engaged. To detail their plans, their means, their numbers, their exertions, their boasting, and their blasphemies, would fill volumes. It is said that Voltaire boasted, that with one hand he would undo, what the twelve apostles had done. And in this country it was boasted, in an infidel society, that in a few years a Bible would not be seen. This opposition or war seems to have reached its utmost height in the reign of the French Convention. That Convention, in its legislative capacity, and in the great city of Paris, declared, that our Saviour was an impostor and the Bible a forgery: its use was forbidden—the doors of the churches were closed, the Sabbath banished from the week, and the two Testaments tied to the tail of an ass, and led away by the commissioners of the Convention, in mock triumph, and burned to ashes, amidst the shouts of deluded multitudes! But after three prophetic days and a half, or three years and a half, the witnesses were to revive and stand on their feet. This blasphemous decree is said to have been passed on the 26th day of August, 1792, though not to be fully executed until the following month, and to have continued in force until March 1796, just three years and a half; when it was repealed, and the Bible might again be read, and men might worship God according to their consciences. But soon after the revival of the witnesses they were to ascend, or be exalted to heaven. And certainly this may well be applied to the two Testaments, or to the Bible; for shortly after this, the British and Foreign Bible Society was formed—which was followed by a multitude of other Bible societies, and societies of different names. Read your own Report and the reports of other societies; count their numbers, and the multitudes of their members, spread over the face of the earth as an extensive cloud.—Among these multitudes, you see the rich and the poor, the great and small, the male and female engaged; you see the honorable giving honour to the Bible—you see him who sits on a throne, come down and do homage to the Bible. Count the number of presses and labourers employed in the great work—count the millions of copies, and in every language, spreading in all directions, and filling the earth! and will you not say, the Bible, the two Testaments are exalted to heaven?

Blessed are your ears for they hear this! Blessed are your eyes, for they see this! And doubly blessed are you, who have been instrumental, in the

divine hand, in accomplishing this; for herein you have been workers together with angels and with God. Could you desire a greater honour?

In this eventful period, the British and Foreign Bible Society stands pre-eminent in majesty and usefulness.—A society, which we delight to honour, and desire to imitate. Shall we compare it to a morning star, lending on a glorious Gospel day? Or, to a sun, blessing the world with rays of Gospel light?—It presents to this society a bright example. Although the natural world might not endure two suns, the religious world would rejoice in beholding not only two but two hundred such, mingling their beams, and filling the world with the light of the glorious Gospel.

Much, very much has been done, yet, much more remains to be done, which calls aloud for perseverance, and increasing activity. Let us not forget, that our time for acting will soon be past, and that the night of death will soon overtake us in which no man can work. He who now addresses you, will, probably, do it no more; one whose head is whitened with the frosts of old winters, and who has laboured 55 years in the vineyard, may well conclude, that he has almost finished his course, and may be taking leave of the world, of the church, and its useful institutions.—In this situation, it is no small comfort to feel assured, that the great work will go on, until the earth shall be filled with the knowledge of the Lord, as the waters cover the sea;—and until that universal song shall be heard, *Alleluia, for the LORD GOD Omnipotent reigneth!*

divine hand, in accomplishing this; for herein you have been workers together with angels and with God. Could you desire a greater honour?

In this eventful period, the British and Foreign Bible Society stands pre-eminent in majesty and usefulness.—A society, which we delight to honour, and desire to imitate. Shall we compare it to a morning star, lending on a glorious Gospel day? Or, to a sun, blessing the world with rays of Gospel light?—It presents to this society a bright example. Although the natural world might not endure two suns, the religious world would rejoice in beholding not only two but two hundred such, mingling their beams, and filling the world with the light of the glorious Gospel.

Much, very much has been done, yet, much more remains to be done, which calls aloud for perseverance, and increasing activity. Let us not forget, that our time for acting will soon be past, and that the night of death will soon overtake us in which no man can work. He who now addresses you, will, probably, do it no more; one whose head is whitened with the frosts of old winters, and who has laboured 55 years in the vineyard, may well conclude, that he has almost finished his course, and may be taking leave of the world, of the church, and its useful institutions.—In this situation, it is no small comfort to feel assured, that the great work will go on, until the earth shall be filled with the knowledge of the Lord, as the waters cover the sea;—and until that universal song shall be heard, *Alleluia, for the LORD GOD Omnipotent reigneth!*

SELECT REVIEW.

From the London Eclectic Review, Oct. 1822.

Christian Fellowship, or the Church-member's Guide. By J. A. James.—An Extract.

The first point which requires to be distinctly understood, and respecting which our congregations have a right to expect more explicit information from the pulpit than they are in the habit of receiving, is the object of Christian Fellowship. For want of clear information on this head, there is, both before and after admission, in the minds of many persons, a certain mystic obscurity hanging over the subject, which either repels them from seeking for admission, or fills them with disquiet. Christian churches have no mysteries, no *adnya*, no free-mason's secrets. It is a pernicious policy which would exalt plain duties into secret rites and transform the simple institutions of the Gospel into enigmas. The duty of joining a Church resolves itself simply into the duty of making a profession of religion. We should prefer to sum up, in this brief statement, the several views which Mr. James has taken of the design of Church Fellowship. "Fellowship," he very justly remarks, "is the instituted way of making a public profession of the faith and hope of the Gospel." This idea seems to us to include the remaining heads, which are either identical propositions or consequences. If it is asked whether an attendance on Divine worship, is not a profession of religion, we scruple not to reply in the negative. It is not a profession, because it is not what the word implies,—a *confession*, a public avowal of faith before men. It is not considered as such by the irreligious. A mere attendance at a place of worship, except under particular circumstances, brings on a man no reproach from the scoffer, is not an offence against the world. It implies nothing decisive on the part of the individual. It is the common practice of men of every shade of decent character,—of men who would be startled at the idea of making any avowal or confession of their belief by so doing. If it is not so considered by the world, still less can it be by the church. By its members, an attendance on Divine worship, which stops short of an observance of other Christian duties, must be viewed as the opposite of a confession, as a tacit refusal to comply with the laws of Christ, as an act at variance with the Christian character. The individual himself may be well thought of, may even be highly esteemed. It would be the height of injustice and bigotry, to doubt the piety of many such persons. They are Christians; still, they are not professors of the religion of Christ: they believe, but they do not confess. Their faith may be genuine, but their practice is defective. It is not true, then Christian Fellowship is no duty, all obligation vanishes, & the whole thing is a delusion.

We hold, then, that it is the duty of every man to whom the Gospel comes as a Divine message, to believe it, and on his believing, to make a confession of that belief, by voluntarily uniting himself to some part of the visible Church. In this statement, Episcopalians and Congregationalists alike concur. The privileges of Church-membership, Mr. James states to be 1. The participation of the Lord's Supper. 2. The right of assisting in the choice of a pastor, the election of deacons, and the admission and exclusion of members. 3. The advantage of pastoral oversight and supplication. 4. The watchfulness, sympathy, and prayers of the church. These privileges, however, are not the ground on which the obligation of church-fellowship rests. With many persons, joining a church is submitted to, merely in order to qualify for participating in the Lord's Supper, which is felt to be a duty. But either a public profession, or confession, is a duty independently of this, and previously to it, or, the general practice of the whole Church, and ever has been totally wrong. For if it be not a duty, since participating in the Lord's Supper is a duty, then, in making that, which is no duty, a barrier to the performance of that which is one, the Church would stand convicted of imposing a human regulation as a condition of obedience to a Divine law. It would be no valid apology for this, that every society has a right to make its own laws; for a Christian society has no such unqualified right: it has no legislative prerogative. Whatever regulations have not for their sole object, to carry into execution the laws of Christ, are, we are prepared to maintain most explicitly, schismatical and sinful. Nothing can lawfully be required as a condition of partaking of the Lord's Supper by any Church, which is not a previous duty. The public profession of Christian belief is a duty; otherwise it were wrong to insist on it as a term of communion.

With regard to such privileges as are common to the Catholic Church, which arise out of its constitution and design, and have reference to objects purely spiritual; such as the oversight of the pastor, the aid and sympathy of the brotherhood, and the prayers of the Church; these, let it be remembered, are no otherwise connected with joining a church, than as being brought into contact with society, in the nature of things, necessary, in order to a man's partaking of the advantages arising from social intercourse. It is not as a member of a particular church, but as a Christian, that he is entitled to those privileges; and to the ascertaining of this fact, the province of the church is limited. His joining that church does not originate his claim: it only brings it within the cognizance of the body. In point of fact, these very privileges are generally common to many persons out of the pale of church-communion: the prayers of the church, the oversight and sympathy of the pastor, are extended to members of the congrega-

tion; whose characters are amiable and pious, notwithstanding they have not openly confessed themselves to be disciples of Christ. And who will maintain that it ought to be withheld from such persons? It is not for the church to withhold from them its sympathy, or for the pastor to deny his ministerial services to any of his hearers, although they may not have recognised the pastoral authority. If, in their public capacity, the officers and members of the society, cannot with propriety recognise as a brother him who has never professed himself a believer and a disciple, nothing can justify their withholding from him any office of Christian kindness, any expression of sympathy, or any spiritual aid. His having been received into their communion, would indeed strengthen his claim to such services, inasmuch as it would give him the hold of a positive engagement on every member; but it would not originate his claim as a man and a Christian to the privileges he sought.

The privileges of Church-membership are the privileges of Christian society; and Churches were originally formed only to secure and to promote those social objects—to bring Christians as Christians more closely together, to make them known to each other in that character, and to find them by positive engagements to neighbourly offices, religious communion, and brotherly kindness. Partaking of the Lord's Supper is not fulfilling the design of a church. The objects we have enumerated, may, it has been said, be attained without becoming members of any church. Christian fellowship is realised among persons bound together by no such tie, while churches exist, in which no intercommunion of kindness takes place. We grant this. But the anomalies which present themselves in the Christian world under the present circumstances of the Church, are not to be pleaded as making against the wisdom or the utility of Divine institutions; nor do they extinguish our obligation to observe them. Wherever Christian fellowship is substantially exercised, there is a Church; nor does that congregation, however duly organised, deserve the name, in which that object is not realised. By Christian Fellowship, we mean, not of course, that which is impracticable,—habits of intimate association with each and every member; nor that which is undesirable,—tea-drinking visits, or a gossiping intrusion into each other's concerns; but a feeling of common interest, which levels no distinctions that ought to be preserved inviolate, which binds together the rich and the poor without confounding them. The Society of Friends exhibit this primitive species of association in a manner which claims our admiration and which might serve as a model to other bodies. The United Brethren also are in this respect a truly primitive Church. The principles of Congregational Churches are not less adapted to secure the same ends, were they but followed out in our practice. But, unhappily, as sects become less sectarian, they too generally become in this respect less Christian, losing, as they expand, the principle of cohesion. We must be banded in little close-packed, separate, strait-laced detachments, marked with some common badge, or identified by some common reproach, to feel towards each other as brethren. And yet, our becoming members of any such community does not originate any new duties: it only renders more binding, by virtue of our own voluntary engagement, the duties attaching to us as professed Christians,—duties from which our not being members of a church cannot discharge us; which relate to the whole body of the faithful, and not more specifically to any one sect, or to any one part of that sect, than to another, except as by our own voluntary engagement, or by the circumstances of acquaintance and neighbourhood, we are brought more immediately into contact with its members.

SELECT ESSAYS.

From the Richmond Rel. & Lit. Mag. ANTINOMIANISM.

The tenets ascribed to the Antinomians are these: 1. "The law ought not to be proposed to the people as a rule of manners, nor used in the church as a means of instruction; and the gospel alone ought to be inculcated and explained in the churches and in the schools of learning. 2. The justification of sinners is an immanent and eternal act of God, not only preceding all acts of sin, but the existence of the sinner himself. Some, however, suppose that the elect were justified at the time of Christ's death. 3. Justification by faith is only a manifestation to us of what was done before we existed. 4. Men ought not to doubt of their faith, nor question whether they believe in Christ. 5. God sees no sin in believers, and they are not bound to confess sin, mourn for it, or pray that it may be forgiven. 6. God is not angry with the elect, nor does he punish them for their sins. 7. By God's laying our iniquities on Christ, he became as completely sinful as we, and we as completely righteous as Christ. 8. Believers need not fear either their own sins or the sins of others, since neither can injure them.—9. The new covenant is not properly made with us, but with Christ; and this covenant is all of it a promise, and has no conditions for us to perform: for faith, repentance, and obedience, are not conditions on our part, but Christ's; and for us he repented, believed and obeyed."

In the system of the Antinomians, we discover a mixture of truth and error. The reason of their error is to be found in a particular modification of the general corruptions of human nature. In fallen man, we may discover every where a disposition to embrace a system, "which encourages the hope of heaven, without the trouble of daily watchfulness over the heart, and the diligent cultivation of right affection." This disposition shows itself in various forms, according to the circumstances in which different individuals are placed. Sometimes, the religion of the heart is made to give way to a great zeal for matters of external observance, for rites and ceremonies. And by these miserable offenders hope to be justified in the sight of a holy God. Others, on the contrary, under pretence of giving greater glory to the Saviour and more strongly asserting the freeness and sovereignty of divine grace, maintain that the law is abolished & that the sins of believers are all charged to the account of Christ; so that, to use an illustration of their own, one of the elect is no more answerable for the sins which he commits, than a woman is bound to pay for articles purchased by her and charged to her husband! It is easy to see to what monstrous extremes opinions of this sort may proceed. But in this country we are, it is believed, in no danger of the excesses to which Antinomianism has, in other countries and other ages, been carried.

We have seen what is the foundation of the error in the temper of the human heart. Regarded as part of a theological system, it arises from not attending to the connexion between justification and sanctification. According to a quaint but very just maxim, it is *faith alone* which justifies, but not a *faith which is alone*. [Fides sola justificat, sed non quæ sola.] He who is pardoned through the merit of Christ, is sanctified by his

spirit, and is careful to maintain good works.—But it is not our intention to pursue this part of the subject.

If the remarks offered above are well founded, we may expect often to meet with practical antinomianism, even where the theory is rejected with abhorrence. There is scarcely any thing requires labour so irksome to poor human nature, or demands vigilance so unalarming as the practice of that religion which keeps the heart right, & preserves a constant connexion between this state of the heart and our daily conduct. If we may at stated times go through prescribed services, and then lay aside the whole thing and live just as we please; or if we may on particular occasions indulge a sort of sentimental religion, a religion of mere feelings and raptures, and leave all the rest to be done by the Saviour while we, the meanwhile, give our hearts to the world;—why all will go on smoothly, and religion will be a pleasant work. And really with many, the demand is loud and urgent for an easy, pleasant, turnpike road to heaven. But if we must continually watch our own hearts, carry on a warfare against pride and covetousness, and ambition, and every other bad passion, and be found diligent and faithful in all relative duties,—many will wish to be excused. And to frame an excuse, they will bring in the dear and honoured name of the Saviour, pretending zeal for his glory and jealousy for the doctrine of divine grace. Thus is Christ made a minister of sin.

And, here, I cannot but express the fear that there is much practical antinomianism among us. Numbers profess the faith of the gospel, and yet they do little; many profess, and yet do nothing for the promotion of the Redeemer's kingdom. But they hope for heaven! Many profess religion, and yet in all the concerns of life show a proud, censorious, selfish spirit, and an impatient, irritable, unforgiving temper. Many a professor of religion spends more for strong drink, than he devotes to the cause of charity—yet all hope for heaven! They say that they are not to be saved by their works; they rely on the merits of a Saviour; and thus appease their consciences by practising on a principle which if stated in the form of a doctrine, they would disavow with strong expressions of reprobation.

On turning our thoughts to the condition of the church among us, I think that all must be constrained to acknowledge, that the state of morals is low. There is not that sensibility of conscience, that nice perception of right and wrong, that shrinking from evil, that high sense of the claims of justice, that abhorrence of selfishness, which ought to characterize the professed disciples of the Lord Jesus. Indeed the subject of Christian morals seems to be but little understood by Christians.

I am myself weary of hearing the moral conduct of Christians censured by the world. And I am ashamed when I hear Christians boast that they have got the best of a bargain. Why, a professor of religion ought never to act so that any person would be warranted to say, he had the advantage. All dealings should be on terms of reciprocity, of perfect fairness. And Christians ought to transact business in such a way, that all parties may have advantage in their bargains. The lives of professing Christians do more injury to the cause, than the Devil and all his Legion.—The religion of Christ will triumph, will "have free course, and be glorified," when the disciples live so, that they "who are of the contrary part are ashamed, having no evil thing to say of them." And until this shall be the case, so many stumbling blocks will lie in the way, that the progress of the best cause in the world will be greatly impeded.—When shall it be, that Jesus Christ will not be wounded in the house of his friends?

DR. SCOTT'S COMMENTARY.

Christianity, as exhibited by this commentator, is no vague, dry, uninteresting subject, no matter of speculation or mere amusement; but it is a religion suited to the case of man as a sinner, indissolubly connected with his peace of conscience, and his hopes of a happy immortality; a religion which furnishes the best enjoyments and strongest consolations, presents the most urgent motives to a faithful discharge of duty, and withal prepares its subjects for the society of the blessed, and for everlasting communion with a holy God. It then takes hold powerfully of the human heart; it creates an interest which nothing else can create, and excites feelings which nothing else can rouse.—Now as Scott was a man of really great understanding, as he was deeply imbued with doctrinal knowledge, had large experience of religion, and constantly connected doctrine and experience with practice, the readers of his book are continually finding something to lay hold on their affections, and produce lofty feelings. This we believe, is the principle cause of the event for which we are endeavouring to account. And it shows us that the system of religion called *travelling*, is the best of all adapted to poor human nature; that it is fitted to be permanent and universal. It is pretended, we know, that the peculiar doctrines of this system are offensive to human nature, and that simple *deism*, or what is, as we fully believe, but little removed from it, *Unitarianism*, would be more easily propagated, and is destined to become the universal religion. But this we cannot admit. Evangelical doctrine, indeed, finds powerful enemies in the corruption of the human heart and the pride of the human understanding; but it finds a powerful support in its suitableness to the actual moral condition of man, to his conscious guilt, to his sense of spiritual weakness, to his most urgent wants, and his highest aspirations; in the power with which it grasps his affections, and the energy of feeling which it stirs up within him. Without some qualities to engage the affections and rouse the passions, no religion can prevail generally and permanently. Paganism, by its splendid and costly ceremonies, and its indulgence of the passions, has, for a long time and to a great extent, maintained its hold on human nature. We all know by what motives Mahomedanism roused its votaries, as well as by what promises it allured them. And we have no reason to expect that these foul and baleful superstitions will give way to any system which coldly addresses the reason. No; nothing but evangelical religion has that innate and inexhaustible power, which bears the missionary through his labours under all climes, and exposed to all dangers; and at the same time as with an almighty energy, lays hold of the enormous pile of idolatry, and crumbles it down to the dust. There is nothing in Deism or Unitarianism to accomplish this mighty work of reformation. It sends forth no streams of living water to turn the wilderness into the garden of the Lord. It is a dead sea, without sign of life or motion.

THE BIBLE.—There are four grand arguments for the truth of the Bible: 1st The first is the miracles it records.—2d The prophecies.—3d The goodness of the doctrine.—4th The moral character of the precepts.—The miracles flow from divine power—the prophecies from divine understanding—and the excellence of the doctrine from divine goodness.

Foreign Religious Intelligence.

From the Jewish Expositor for March, 1823.
ACCOUNT OF THE CONVERSION OF A
JEWISH BOY

ON BOARD A PRISON SHIP AT SHEERNESS.

[The following interesting case of the conversion of a Jewish boy, on board a prison ship, has been communicated to us by a friend.]

The Retribution prison ship lies at Sheerness. The Chaplain, Mr. Price, is a minister whose labors God has been graciously pleased to bless with more than common success.

The superintendent of the younger convicts is a Mr. W. K., formerly gunner of the Repulse, commanded by Sir Arthur Legge, where he was brought to serious thought under the ministry of the Chaplain, in the year 1806, and has by his conduct from that time proved the sincerity of his conversion.

A Jew boy, about thirteen years of age, four years and a half ago was sentenced to seven years transportation, and has since continued in the Retribution at Sheerness. He had contrived to hide himself in a box in a pawn-broker's shop, and when they were asleep he got out, filled his bag with watches and actually unlocked the door, but there was a bolt in the upper part of it he was unable to reach. He fell down in the attempt, and thus alarmed the house; when he contrived to elude their search; but when they retired again to rest, he fell again in the same attempt, and they came down, found him out, and committed him to prison. At the Old Bailey sessions he was fully convicted, and sentenced to seven years banishment or confinement.

His father is a Dutch Jew, a rabbi, and it appears that he had wished this son to succeed him, for he was used to keep the child up till 12 at night, learning Hebrew, Dutch, and German, after he had been working all the day in the shop where they sell books and china. The father from his natural temper, and from his rank, is a very high-minded man, and dreadfully inflexible.

Young — has often stolen from his father, and had got among a very wicked set of companions, when the God of his fathers was thus graciously pleased to stop his course. After he came on board, he was notoriously wicked for a long time, and no great crime of theft was committed, but Moses, as he was commonly called, was supposed to be the perpetrator. About three years after his being committed, a robbery took place again in the ship, and of course it was laid to the charge of the Jew, though for several months preceding this, Moses had appeared to be a very different character from what he had been before. He was tied down to the floor, and Mr. K. was urging him to confess and whipping him at the same time. The exclamations he used were of this kind, "O Lord Jesus Christ, thou knowest that I am innocent of this crime; O Lord, thou knowest how dreadfully guilty I have been many times otherwise, but O Lord, thou knowest that now I am innocent! O Lord, enable me to bear what I deserve for my other crimes."

He was immediately cast loose, as this language from a Jew, excited all the heart and soul of Mr. K. and he began to inquire how these sayings and things could be? He was taken into a private cabin and the answer to this was, that about six months before, he had been most awfully impressed by a book of Scripture, which we might perhaps, think less likely than others, and he was the instrument of Divine conversion, Proverbs xiii. 5. "A righteous man hateth lying, but a wicked man is loathsome and cometh to shame." I believe the text affected him during divine service, and the impression made upon the boy's mind was, that he was wicked, very wicked, and was brought to shame by his wickedness; he found he was indeed, a miserable sinner, and was convinced that he had died in that state, his soul would have perished forever. He powerfully felt the need he had of a Saviour; he was well acquainted with the old Hebrew Bible, and the liii. chapter of Isaiah was ready in his mind to lead him to the divine person therein foretold; and this child of Abraham now prayed to the God of his fathers through the Saviour he had pierced by his sins, and so found peace and joy in believing; that he had discovered Shalom in Jesus Christ, and in him the salvation of God. He was about a week in great darkness of soul, and his subsequent comforts were drawn from the promises, and continue to be so. He passes a good deal of time in prayer, and his favorite parts of Scripture are Isaiah and John. The following passages have been much blessed to him, "He that cometh unto me I will in no wise cast out," and "Without shedding of blood there is no remission of sin."

The old rabbi never came to see his son but once, and then he had come to Sheerness to dissolve a marriage between a convict and his wife, as the delegate of the high priest; and he did nothing but abuse the boy in Dutch. This was before his conversion, but he then allowed him to go a week. Immediately after this the money was withheld, for — wrote to his father to announce to him the change wrought in his mind, and his reasons for believing in Christ, beseeching him that he would communicate its contents to his brothers and sisters, that they too might be renewed in the spirit of their mind, and look unto Jesus and be saved from the wrath to come. At this time he was much distressed by the accounts he received of his father's displeasure, and was comforted by this text; "when my father and mother forsake me then the Lord will take me up." As he was desirous of being baptized, he applied to the chaplain, to whose evangelical labors many of the converts have, under God, owed the salvation of their souls. Mr. Price wished to have a longer time for probation—though he had no doubt of the young Israelite's sincerity, he wished to convince all the prisoners, and the officers of the ship, that he did not too readily trust to profession.

On the day before I left Sheerness I prayed with him and felt a good deal more than I can express, at joining with a lineal descendant of Abraham, Isaac and Jacob in prayer to the God of Abraham. The boy wept abundantly, and pressed my hand, and kissed it as we parted. I found, when praying with him, that his knowledge of Scripture was considerable, for I generally heard him preceding me in any text which I began to use in prayer.

It had occurred to me, that perhaps the Judge who passed sentence upon him had addressed him in a manner likely to impress him with religious feelings, as I have heard Judge Bailey in the northern circuit, in language and in looks, in which mercy and truth seemed to meet together, and righteousness and peace to kiss each other; but nothing of this had occurred, and all I could make out was, that he was sentenced in a sort of wholesale way with a group of others. He had been at that time about four years in the ship, and had three more to remain incarcerated.

The chaplain, Mr. Price, when he found the change wrought on his mind, put him among the bookbinders to learn the trade, of which there are several in the ship, that when released, he might be able to earn his livelihood. This kind intention of my reverend friend, has, I fear, been disappointed by the poor health of the young Jew. He had been subject to breast complaints, and the accidental bursting of a bottle, filled, I believe, with some acid of a most powerful kind, excoriated his face and injured his eyes, in a degree which rendered application to his trade quite out of the question. I went, by the boy's desire, to see his father, but he was engaged at the synagogue; his mother cried bitterly to me about him, but seemed most to lament his dreadful wickedness in daring to write that letter to his father. At that instant a hatter came in with a cocked hat, resembling that worn by the dignified clergy of the Church of England. The poor woman was almost in one breath speaking to me and the hatter, to impress

me with the idea of her husband's dignity from that hat, and to convince the man, that the hat might be left safely without prompt payment of the money. She, however, consented that one of her sons should go down to Sheerness, and see his brother, and take him clothes and money; but this never was done. I have seen her once again—the rabbi was ill in bed—a child from the house having taken fire, was burnt to death; but I found all interference was in vain; she was very violent.

For the last year, I have seen the Jew but once, as far as I can recollect, but I have repeatedly heard of him from my friends, Mr. K. and the Chaplain. Every thing has been of a most satisfactory nature, except in one instance; he had got some verses together of a religious nature, and asserted they were his own writing. I believe they were addressed to one of his religious friends. Mr. K. directly saw the falsehood, and the boy confessed it, for he had copied them out of a book. His sense of guilt and repentance seemed to them satisfactory; this might be about six months ago, perhaps eight; and at any time that he can get the means of living, the chaplain, Mr. Price, can now, from his excellent character in the ship, procure his full liberty from the remainder of his sentence, which may now be about eighteen months or two years.

MISSION TO PALESTINE.

By the London Jewish Expositor for April 1823, we learn that two of the American Missionaries, Messrs. Fisk and King, sailed on the 3d of January, in company with Mr. Wolff, the Jewish Missionary, from Malta for Alexandria. It is the intention of these three persons to visit Jerusalem, and with united effort labour for the good of Jews and nominal Christians. Mr. Wolff visited Malta with the intention of proceeding to England, but advice reached him from his patrons by which he was induced to return to the Holy Land.

The following letters of Mr. King and Mr. Temple, addressed to Mr. Drummond, and the letter of Dr. Naudi to the Rev. Mr. Hawtrej, will give the reader some idea of the character of Mr. Wolff, & of missionary operations in the Levant.—R. Int.

LETTER FROM J. KING, AMERICAN MISSIONARY TO PALESTINE.

Malta, Dec. 25, 1822.

Dear Sir,—It is by the request of Mr. Wolff, your missionary, with whom I am expecting to go out as a fellow-labourer upon the mountains of Israel, that I now take the liberty of addressing you. I came here a few weeks since, from Paris, in order to join the Rev. Mr. Fisk, missionary from America, and to go with him to Jerusalem.

While we were making preparation for our departure for Alexandria, Mr. Wolff arrived here from that place. He came expressly for the purpose of finding Mr. Fisk, in order to go with him. We have all taken our passage together for Alexandria, and expect to sail next Friday, and to make our journey together through the wilderness of the Holy Land.

From the short acquaintance I have had with Mr. Wolff, and from the spirit which he seems to possess, I cannot but "praise and extol and honor the king of heaven, all whose works are truth, and his ways judgment," that he has put it into your heart to patronize, and send forth as a missionary, this zealous Israelite, in whom indeed there appears to be no guile.

His knowledge of languages, pre-eminently qualifies him for the great work in which he is engaged. And his child-like simplicity of manners, though to some it may appear to be a want of manly dignity, gives him access to thousands and tens of thousands, and an influence over them, which men of more unyielding manners might not be able to obtain.

It is peculiarly necessary, that a Christian missionary should be of easy access, of mild and winning manners, and that he should know how to "condescend to men of low estate." This is not always the case, even with those whose piety and learning entitle them to a high rank in the estimation of all who love the Lord Jesus in sincerity.

I already feel much attached to this Christian Jew, and I anticipate much pleasure in going up to Mount Zion with him, and with Mr. Fisk, who is known and beloved in all the American churches; and who has the entire confidence of all his Christian acquaintance. He has spent three years in the Levant, and has had experience in all the routine of missionary labours. He possesses zeal and activity, and all requisite prudence to fit him eminently for his high and sacred calling.

That all your benevolent exertions may be crowned with success, and that the love of Jesus Christ, whose cause you are striving to promote, may be continually shed abroad in your heart, is, Dear Sir, the sincere desire and prayer, of your unknown friend, and obedient servant, J. KING.

To Henry Drummond, Esq.

Dear Sir,—The earnest solicitation of Mr. Wolff shall be my apology for troubling you with this postscript. From the partial acquaintance I have had with him and from all that I have learned concerning him, I feel that it is a cause for devout gratitude to the Head of the Church, that he has given to this man such eminent qualifications for the service in which it is your honour and happiness to have employed him.

So far as I am able to learn, there is but one opinion concerning him, which is that he is pre-eminently qualified to be a missionary to his brethren. It is my constant prayer for him that he may be enriched more and more with all wisdom and utterance, and that both he and his patron may be remembered among them that instrumentally turn many from their sins to God to wait for his Son from heaven. With much respect, Dear Sir, yours, &c. DANIEL TEMPLE.

To Henry Drummond, Esq.

LETTER FROM DR. NAUDI, AT MALTA.

My Dear Friend,—The Rev. Messrs. Pliny Fisk, and Jonas King, two excellent friends, missionaries from America to the Holy Land, on their going on a new missionary tour to the Levant, and particularly on their being accompanied in this tour, by our good friend Mr. Joseph Wolff, the missionary for the Jews, I gave them a stock from the books belonging to your Society for promoting Christianity among the Jews, which are in my possession, in five boxes, made in a size to be carried by the mules as usual in Palestine. These boxes contain 312 Hebrew New Testaments, 29 books of the Prophets, 10 German Hebrew New Testaments, 20 of the Gospels, 800 Tracts, and 2000 Cards. About the disposition and distribution of these books, Mr. Fisk and especially Mr. Wolff promised me, to write to you from the spot through Malta; and when you write to them, letters arrive safe by directing them to me in Malta, I shall know constantly where they are.

I anticipate a hope, through God's assistance, of much success to their labor in the Levant. The two American missionaries, whom I mentioned, are persons well qualified for this mission; they are strong in health, which is very requisite for travellers in these dark and rough countries, where ease and almost every accommodation for life is wanted; they are pious, steady, patient, and endowed with Christian prudence and sound judgment, which qualifications are the most requisite for the Mediterranean countries, where Christians are as yet in a state of great ignorance; divided into so many different denominations, and all obstinately attached to their creed. Mr. Fisk when in Malta used to preach the Gospel of the blessed Redeemer, to the English, the Greeks, and Italians; to every one in his native tongue.

Mr. Wolff arrived in Malta on the 27th of November, with a full intention to proceed to England; but when I read to him the letter which I had just received from his kind patron, Henry Drummond, Esq., he concluded immediately to go back again to Jerusalem; and Messrs. Fisk and King, who were waiting for an opportunity for Alexandria, waited a little longer, until he would be out of quarantine, and ready to go with them. So they united, and left Malta on the 3d inst. on board an English ship.

On December 16, three days after his being in pratique, Mr. Wolff preached a Sermon, which having been a kind of report to his friends, of his operations in Syria and Palestine, has interested a numerous congregation. He has sent a copy of the sermon to Mr. Drummond, and you will most likely see it.—[This Sermon appeared in the last Recorder.]

On December 29, Sunday, a sermon was preached again, by the Rev. J. King, on behalf of the Jews, scattered in these our parts, at which I am sorry I was not present, but I am told it was very affecting. It is certainly striking to observe how at present the cause of this interesting nation is in every direction approaching to its end, and prophecies of their fulfilment; and it is edifying to every mind to see the interest and the means the Gentile Christians are now taking for the spiritual welfare of that people, and to perceive also the propensity on the part of the Jews themselves, for a direct approaching to the fountain of life, and the centre of all welfare, Jesus Christ.

After the latter sermon, a collection was made, amounting to fourteen dollars, and a gentleman very anxious for the Jewish cause the night before had given two dollars and a half. Mr. Wolff before his departure left four dollars also; the total twenty dollars and a half, are with me, and I will send them by the first opportunity to you, for the Society for promoting Christianity among the Jews.

I hope in time we shall succeed to establish here a Society for the Jews, as an auxiliary to the Society in London, or at least as a Corresponding Committee. I desire you would send us herefrom time to time your publications from the Society, and let me have the Jewish Expositor monthly.

I remain, yours, &c. CLEARDO NAUDI.

To Rev. C. Hawtrej.

LIVERPOOL MARINE BIBLE SOCIETY

We have before us the Report of the Marine Bible Society of Liverpool, for 1822, which contains evidence of faithful labour to the Society, and gratifying to all who feel an interest in the spiritual welfare of their fellow men. At the close of the year 1821, the Committee of this institution determined to employ an agent, and selected for this office Mr. Bruce, who had been a Purser in the Royal Navy. From the 22nd of January to the 31st of December 1822, this person visited 961 vessels navigated by 10,450 seamen, out of which number 254 vessels, wholly or partially destitute of scriptures, were supplied. 273 Bibles, 169 Testaments given away, and 185 Bibles and 194 Testaments, placed on board vessels for the purpose of selling them to the crew, or of disposing of them in foreign ports. Of these, it is stated, that 54 Bibles and 45 Testaments, have been sold to the ships' companies.

From the examination of the Agent it has been ascertained that, while of the vessels belonging to London about one-third, to Scotland one-fourth, to Philadelphia one-fifth and to New-York only one-eighth; of those belonging to Liverpool, more than one-half have been found without a regular supply of the Scriptures.

From the Agent's Journal we make the following extracts: No. 61. The Captain informed me that seamen had improved much within the last few years, which he attributed to the various institutions established for them, amongst which the Bible Societies stand the first. The ship had been supplied in America; the crew were much engaged.

No. 106. The mate of this vessel had collected five or six old Testaments and Bibles, for the purpose of giving them to any of the crew who might go to sea without; he is in the habit of doing this every voyage. Going past this vessel the other day, the mate ran after me, to procure a Bible for one of the men.

No. 112. The Captain of this vessel takes much interest in every thing connected with the improvement of seamen. He purchased at cost price for the use of the ship, paid for a proportion for sale at half cost price, and intends, if spared to return to this port, to give the amount the books are sold for, as a donation to the Society.—N. B. If it should ever be the design of the Committee to form Branch Societies on board vessels, the assistance of this captain may be calculated upon.

No. 171. The Captain will take as many at half cost price, as the plans of the Society will admit. Has always, on former voyages, taken one for each man, and would, if circumstances permitted, have paid the full price. During the voyage, divine service is performed twice every Sunday, if the weather permit; and the men are encouraged to repeat the responses from their Bibles, when reading the Psalms. In this manner men have been induced to learn to read, who could not do so before. One instance of this kind was particularly mentioned by him, of two men who could not read at all, but not liking to appear singular, they learnt to read during the voyage, and before they left the ship he commanded, they could write.

No. 175. The Captain was much obliged to me for calling on board; the ship and crew had been supplied in Jersey, except one man, who had purchased a Bible in a shop the day before I called, for which he had paid six shillings.

No. 187. The Captain is a director of a Bible Society in New-York; he is also a subscriber to the Marine Bible Society in that place, and has assisted in promoting the building of a church for seamen there. From him I obtained the information, that every captain may be supplied with Bibles, on application to either of the above societies; and that many seamen had become subscribers to the Marine Bible Society in New York, in the amount of three shillings each, for which they are entitled to a Bible: all the crew had Bibles.

No. 199. The crew of this vessel understood the value of the Bible. The ship had been supplied, and the captain gave the men every opportunity the duties of the ship would admit of, to read their Bibles.

No. 274. Had Bibles on board; the master will only take those men who have Bibles. All the extracts in the journal however are not of the same interesting character; and although it is a cause for regret, it should not be for discouragement that a few notices of the following character occur:

No. 28. One of the owners put a stop to all conversation on the subject, by swearing he would not have a Bible on board. The captain said he believed all the men had Prayer-books.

No. 934. The captain on being informed of the object of my visit, muttered an oath, and went below into the hold. [Rel. Intel.]

DISTRESSED MARINERS.

From the N. Y. Seaman's Magazine.

Mr. ENTHON,—I have been favored with the perusal of the Log-book of the British ship Crisis, of London, Capt. W. Mead. The following account of her voyage, from New-Castle on the river Tyne, to New York, during the past winter, cannot be read by either seamen or landmen without a deep sense of the overruling providence of God.

Capt. Mead sailed from Shields, 4th December, 1822. While on the coasts of England and Scotland, they had to encounter many severe gales, which carried away spars, rigging, chawwales, &

bulwarks, and caused the ship to leak. Wind and weather continued unpleasant nearly all the time to the 24th of January; the wind then came out at S. E. pleasant weather. All hands were then engaged in making sail, shaking out reefs, setting topgallant sails, &c. At 7, A. M. there came on a tremendous squall, with thunder and lightning, and hail mixed with rain. They immediately took in all the light sails, and handed the mizzen top-sail; hauled up the mainsail and foresail; clewed down the main and foretop sails, hauled up all the gear and close reefed them. Immediately after, a violent hurricane came on, blowing from every point of the compass. They then attempted to hand the mainsail; before they got it furled, a whirlwind came on and carried all before it, taking away one third of the larboard main yard arm, and precipitated all the men on deck. William Newstead was nearly killed, having received five wounds on the head, the scull laid bare. Robert Smith was much disabled by bruises. The fore and maintop yards, mainsail, main and foretopmast staysails, were all carried away. The ship was now completely a wreck, and unmanageable; the sea breaking over her in every direction, and carried away nearly all the rails and bulwarks. On the 25th, a gale came on from N. W. and they expected every moment the ship would founder. Anxiety and fatigue had now reduced the crew to a state of debility. While they were placed in this melancholy situation, the Lord had pity and compassion upon them, and caused the wind and sea to abate in their violence for a short time, which gave the crew an opportunity to refresh themselves with food, and dress the wounds of Newstead, Smith, and the second mate. The mizzen top-sail was the only sail left for the safety of the ship, which was set close reefed. As the gale now came on again and increased to a great degree, they saw the mizzen top-sail unsafe, and handed it; and put some canvass in the mizzen rigging, to keep the ship too as the only resource.

The captain and crew of the ship Crisis were within a hair's breadth of eternity. They mounted up to heaven, they went down again into the depths; their souls were melted because of trouble, and they were at their wits' end. Then they cried unto the Lord in their trouble, and he brought them out of their distresses. We presume, few log-books would furnish extracts like the following. "The sea running mountains high, which caused the ship to labor to such a degree, there was no hopes she would keep up from a watery grave; under these circumstances in which the Lord had placed us, all those that were able and could be spared, met in the cabin, to return thanks to Almighty God, for the preservation of the ship and our lives during the hurricane. As the oldest seaman on board can affirm, that he never saw either hurricane or gale of wind, to equal the one we have had. Therefore, it is the mercy of Divine Providence we are saved; and to him we return our thanks."

The wind and weather had so abated, it enabled them to replace spars, sails, and rigging; which brought the ship into a safer situation. On the 4th February, there came on a violent gale from the N. W. and increased to such a degree, they could not suffer a rag of sail to be set. They lashed some canvass in the mizzen rigging, to keep the ship's head to sea as much as possible. At 3 P. M. she shipped a sea, which carried away four more stanchions, two timber heads, split, toused, and carried away a quantity of plank-sheath, started a ringbolt, broke the boat's chocks, stove in one of the main hatches, and sent the long boat to leeward much injured; broke the cabin skylight, and carried away the wheel and tiller; and a quantity of water was lodged in the ship. They were now deprived of boats, as the yawl had previously been taken from the stern & lost. They found by the ship's laboring, her leaks had increased, which brought them into a more perilous situation, and caused much labor at the pumps. In addition to their calamities, for a considerable time before they arrived at New York, their provisions and water had got so reduced, they had to subsist on three gills of water, and one biscuit per day. On the 11th of March they arrived safe at New York, although, unknown to any one on board, several butt-ends of the planks between the wale and water, were started off; and one in particular, was so open, if it had been under water, the ship would have sunk in 20 minutes.

It would have been impossible for that ship to have arrived in port, if it had not been by the kind providence of God; and that we must believe in answer to prayer.

Yours, &c. C. PRINCE.

BOSTON FEMALE JEWS SOCIETY.

Seventh Annual Report of the Boston Female Society, for the Promotion of Christianity among the Jews.

On the return of this Anniversary, your Committee regret that they have not more that is animating to communicate, with regard to the result of the proceedings of the last year. Through unavoidable difficulties, the plans then adopted have not gone into operation: let there is no room for despondency, for those who persevere in doing good, the promise of God stands sure.

As you have heard by the Minutes which have now been read, your Committee met in July last, to consult upon the expediency of supporting a Missionary, to labor in the countries bordering on the Mediterranean. They unanimously agreed that it was expedient thus to appropriate the funds of the Society, and voted to ask the assistance of the Prudential Committee of the American Board of Commissioners for Foreign Missions. From the Secretary of that Board they received an assurance, that the requisite aid should be furnished. The Rev. Mr. Goodell was named as a proper person for this interesting mission; but before an opportunity occurred of laying the business before the Society, an association was formed in the city of New York, for the express purpose of supporting Mr. G. as a Missionary to Palestine.

The reasons of your Committee for determining thus to appropriate the money of the Society were fully explained in a circular, issued by the Board immediately after the meeting alluded to above, and of course it is unnecessary to enter minutely into the subject at present. It may be proper, however, here to remark, that they could not but feel that this was a course obviously pointed out to them, at that time, by the Providence of God. The Society had at their annual meeting not only declined sending their usual sum to the London Society, but refused to appropriate it at all, until a way should be opened for disposing of it more advantageously, than any which had then been presented. The Rev. Mr. Frey had been in our city, and eloquently pleaded the claims of the New York Society for colonizing the Jews. Many of the members of this association were persuaded that it was our duty to become Auxiliary to that respectable society. Others thought it best that we should try to send out a Missionary ourselves. At this critical moment, the Society received a letter from Rev. Mr. Fisk, at Alexandria, recommending in strong terms, that they should undertake the support of a Missionary, whose sole object it should be to labor among the Jews; and stating that £100 sterling, exclusive of the necessary outfit, would be sufficient to defray the expenses of a single man. His reasons seemed conclusive; and your Committee hope that the course which they pursued met the approbation of Him, whose glory they profess to seek, and whose continued guidance and direction they would fervently implore in all their future proceedings.

In perusing the fourteenth Report of the London Society, we rejoice to learn that the great work of promoting Christianity among the Jews, is rapidly gaining ground. Mr. McCaul, one of the Society's Missionaries

at Warsaw, gives a pleasing account of his success in distributing Tracts. He first made his appearance at a Fair, with seven Tracts in his pocket, and having given one to a Jew, he was surrounded by others, until the whole was disposed of. He continued to go out three or four times a day, and in this manner disposed of all the Tracts. This last expedition he attended with great success; and on Saturday his house was thronged with Jews, asking for books. In the course of a few days, 400 Jewish men, women, and children called upon him for books, and distributed 868 Tracts.

From Russia, we learn that the "Empress" issued an edict, breaking up the Rabbinical institutions in Poland, and that this, it is thought, will destroy the Rabbinical yoke which weighed so heavily on the neck of Israel, the faith of Christ." Dr. Pinkerton states that a district, comprehending Russian and Austrian Poland, and a part of Turkey, there were at three millions of Jews, among whom, there is a unusual spirit of inquiry on the subject of Christianity, and a readiness to receive the New Testament, which surpasses expectation. As he himself travelled through the towns, they would exclaim, "Here comes the Bible man, he will give us Hebrew Testaments."

A Society for the promotion of Christianity among the Jews, has been established at Berlin, under the express sanction of his Prussian Majesty, Mr. Goldberg, the converted Jewish schoolmaster, has been placed at Dresden; and Mr. the Missionary at Leipzig, was to accompany him thither, to assist in his establishment.

From Denmark, Sweden, and Norway, we have very interesting intelligence respecting the state of the Jews. In short, wherever Jews are found by Christians, notwithstanding their long and invincible prejudices against the Redeemer, we see them in a great measure, willing to listen to religious instruction, and often anxiously inquisitive respecting the true Messiah.

The Rev. Mr. Bardwell, previous to leaving India, in one of his itinerating tours, found a number of Jews; and from his intercourse with them, came much interested in the state of this unhappy people, in that part of the world. They never seen the New Testament; and one of the old men seemed quite astonished, when Mr. Bardwell mentioned the name of Abraham, greatly wondering how he could have learned any thing relating to his Ancestor, of whom his own knowledge was probably merely traditional. Mr. Bardwell endeavored to make them acquainted with the Christian system; and from their reception of his instructions, he entertained little doubt, that if faithful Missionary were sent among them, they would immediately receive the Saviour.

We learn from a late letter from Mr. Barthelemy your Corresponding Secretary, that in those places where the most successful efforts have been made to promote Christianity among the Jews, it has become an established principle, not to blend temporal with spiritual instruction. The London Society were for a long time in an error on this subject, and it was corrected only by painful experience.

We rejoice to find that in our own country, Christians are beginning to awake to the importance of doing something for the conversion of God's ancient covenant people. Within the last eighteen months, several societies have been formed for this purpose; and an impulse seems to have been given to Christian exertion, which can only be accounted for, by supposing that the set of the favor Zion is approaching. "Those who neglect to pray daily for the Jews," says Archbishop Leighton, "neglect the greatest glory of the church." And how can we account for the labor which has so long prevailed throughout Christendom, on this subject, but by considering it the fulfilment of the prophecies of Scripture. One we not to rejoice that these unhappy estates are now hope for better days. Have not the predictions of your prophets been minutely fulfilled? For more than 1900 years they have been a curse, and a byword among the nations; they have suffered every kind of persecution, to the time of their dispersion. Is any one disposed to question our obligations to do every thing in our power for the conversion of the Jews? We would point him to the Bible, to which we are indebted, for all that blesses this life and guides to a better; and ask from whom have we received it? To the Jews were committed the oracles, and to them, under God, are we indebted for the preservation of this invaluable treasure. To the real disciples of Christ, a higher or more commanding motive to action cannot be proposed than that of promoting the glory of their Redeemer. But how, we ask, can they be said to promote his glory, who remain indifferent to the conversion of that people, whose restoration precedes the conversion of the Gentile world to our own land, the persecuted Jew has been found a quiet resting place, and been happily emptied from those cruelties to which he has been subjected in other countries. But in this respect we have nothing to boast. If we have any less than others, we have also made no exertions in their behalf. The nations of Europe are far before us in their attempts to do good. But little has as yet been accomplished in America, for this great object. Of the Society Colonizing the Jews, we know but little; but humbly trust that by this and other efforts, we are making a broad foundation is laying, on which a glorious superstructure may hereafter arise. In all the attempts made by the New York Society for the promotion of the spiritual prosperity of the Jews, we heartily wish them success. With regard to the best mode of effecting this object, we are not at present prepared to give an opinion. We feel it to be our duty to send them a Missionary, and we are interested in the fact, that as a Society, we claim the privilege of sending to the Jews the Missionary who has ever embarked from our country on this important errand.

By the Rev. Dr. Pinkerton, who is perfectly acquainted with the habits, customs, and prejudices of the Jews, we are told, that in his opinion, the duty of the Christian Church towards the Jewish brethren, to send them the gospel, means of Missionaries, the distribution of the Holy Scriptures, and by Tracts. Have we not, then, great encouragement to go on with our present undertaking? Let all who have an interest in the throne of grace, supplicate Him, who is God both of Jew and Gentile, that he will graciously select of one who shall prove a faithful ambassador of the Cross. Respecting the religious denomination we ask no questions. A devoted servant of Christ, and is it the great object of his mission to be instrumental in removing the blindness of the benighted Israelites, who point them to that Saviour whom their fathers wickedly crucified, and whom they have since continued to reject as the true Messiah? He will be willing to encounter obloquy and scorn, in that very city where have been witnessed the splendor and magnificence of the first temple, and the diminished glory of the second, and who put down dominion, to arrive, and labor, and erect the rebuilding of that spiritual temple, whose top is to reach unto Heaven, and of which the base within its walls some of every nation, people, and language. Blessed with such a people, thus qualified, we must feel ourselves privileged not only for his temporal support, but to his him daily with our prayers; believing that he who has prompted his children to labor for the ritual emancipation of Israel, will not be deaf to their petitions, or suffer even one sincere heart effort to be made in vain.

SUSAN E. DWIGHT, Secy.

Boston, May 20, 1823.

[The Treasurer's Report of the above Society, unavoidably postponed until next week.]

BOSTON RECORDER.

SATURDAY, MAY 31, 1823.

CONVENTION OF CONGREGATIONAL MINISTERS.

The meeting of this body was held in the new Court House, on Wednesday, at 5 o'clock, P. M. —Opened with prayer by the Rev. Prof. Woods, Moderator. Rev. Dr. Codman was re-elected Scribe. Rev. Dr. Pierce of Brookline, was chosen second preacher. The ordinary business of the Convention was transacted with great unanimity, and as much order as could be maintained amid a crowd of uninvited spectators.

The Committee of the Convention of Congregational Ministers in Massachusetts, convened at Boston, May 23, 1823, appointed to make a correct statement of the transactions of the Convention the present year as they may judge expedient, and publish it in the Boston Recorder and Christian Register, have directed the Scribe of the Convention to publish the following extracts from the minutes.

The Report of the Committee chosen the last year, to consider the following question—"What constitutes a Christian Church, with which we ought to hold communion as such?" was presented and read;—whereupon it was moved and seconded, that this Report be printed, and a copy sent to each member of the Convention.

This motion was superseded by the previous question—"That this Convention take no farther order on the subject of the Report," which passed in the affirmative.

From the records,
Attest, JOHN CODMAN, Scribe of Convention.

MASSACHUSETTS MISSIONARY SOCIETY.

The Massachusetts Missionary Society held their annual meeting in the Vestry of Park Street Church, on Tuesday, the 27th inst. at 10 o'clock A. M. The business was commenced with singing the 110th Psalm, and with Prayer by the Rev. Dr. Woods, President of the Society. After reading the minutes of the last annual meeting, the Report of the proceedings of the Trustees during the past year were read by the Secretary; the report was accepted and ordered to be published under the direction of the Board.

The Committee on the subject of effecting an union between the "Mass. Miss. Society," and the "Domestic Miss. Society for Mass.," reported that in their opinion, the proposed union is practicable—and stated the principles on which they believed it might be accomplished. Their Report was accepted, and will be acted upon by the Domestic Missionary Society, at their meeting in June. The Report of the Treasurer was read and accepted. The receipts of the year exclusive of the balance of the last year, have fallen short of the expenditures.

The following gentlemen were chosen Officers of the Society for the year ensuing:

Rev. LEONARD WOODS, D. D. President;
Rev. Samuel Walker, Secretary;
John Pynchard, Esq. Treasurer;
Rev. B. Emerson & Dea. E. Kimball, Auditors.
Trustees—Lucas Warren, Esq. Rev. Otis Thompson, Rev. S. Walker, Rev. B. Emerson, Rev. W. Fay, Rev. R. S. Storrs, Rev. J. Edwards, John Pynchard, Esq. Rev. S. Holmes, Dea. J. C. Proctor.

After singing the 117th Psalm, and Prayer by Rev. Reuben Emerson, the society adjourned to meet at the Old South Church, in the evening.

A sermon was then delivered by Rev. Dr. Codman, in behalf of the Society, from Gal. iv. 19: "It is good to be zealously affected always in a good thing." The collection taken up amounted to nearly \$70.

NEW-ENGLAND TRACT SOCIETY.

The annual meeting was held at the Vestry of Park-Street Church, at 11 o'clock, A. M., Wednesday. Rev. John H. Church, took the Chair. The meeting was opened with prayer by the Chairman.

From the audited Report of the Treasurer it appeared that the sum of \$4,274, 24, including a balance of \$85, 82 in the treasury at the last annual meeting, had been received during the year—and the same amount had been paid for the publication of 470,000 Tracts.

The Society voted their thanks to all those persons who have made their Ministers life members of the Society; also, to all Auxiliary Societies—and, to all persons who have made donations to the funds.

At an adjourned meeting of the Society, held at the Old South Church in the evening, an able and deeply interesting Report was read by Rev. Mr. Edwards; Prayers were offered by Rev. Prof. Stuart, and Rev. Mr. Church, and a collection was taken up, amounting to \$34, 50. The Officers of the Society elected at this meeting are, Hon. WILLIAM REED, President;
Rev. Moses Stuart, Vice-President;
Rev. Justin Edwards, Cor. Secretary;
Rev. Richard S. Storrs, Rec. Secretary;
Amos Blanchard, Esq. Treasurer;
Samuel Farrar, Esq. Auditor.

Executive Committee—Rev. John H. Church, Rev. Justin Edwards, Rev. John Codman, D. D. Rev. Warren Fay, Amos Blanchard, Esq.

BAPTIST GENERAL CONVENTION.

This ecclesiastical body during its late sessions at Washington was composed of 51 members, from various States of the Union. We can give but a brief abstract of its proceedings. Among the resolutions passed we shall notice some of the most important.

It was resolved to leave Domestic Missionary operations, to State Conventions and Domestic Missionary Societies—to appoint a general Agent, Rev. L. Rice, to obtain collections and donations and form societies to remove the present embarrassments of the Theological department of Columbian College; to obtain subscriptions for scholarships of \$5000 each;—and also for Professorships and the support of the President—to approve the conduct of the Burman Missionaries in going to Ava—to instruct Mr. Judson to have 2000 copies of the Testament immediately printed—to solicit the aid of the American Bible Society and the Baptist Missionary Society of Massachusetts—to send to the Convention of Burmah an address in the name of the Convention, accompanied by a present of a large, handsome pair of globes—to send two more Missionaries to Burmah, J. Wade, of Edinburgh, N. Y. and G. D. Boardman, teacher in Waterville College—not to relinquish the station in Arracan, as the prospect of usefulness there is great, and it may

become a refuge for the missionaries if driven from Burmah—to accept Mrs. Judson's offer of the Copy Right of her History of the Burman Mission—to change the name of Tachatachee Station among the Creek Indians to "Withington Station"—to approve the efforts of Mr. Roberts and his associates, at the Valley Towns to fix the language, preparatory to translations.

On Tuesday, May 6, the Convention in a body waited on President Munroe, and were received by him with signal courtesy—a respectful address was made to him on behalf of the Convention, to which he briefly replied verbally, and afterwards returned a written answer, expressive of his pleasure at the interview, and the high consideration in which he held the Convention.

The expense of the missions under the care of the Board the last three years amounted to \$66,600.—A request from the Vermont Baptist Missionary Society to establish a mission in Brazil, South America, was put into the hands of a committee, who reported that the measure was desirable—and that the subject be referred to the Board with instructions to give it a serious and early attention.

Rev. Dr. Baldwin of this city, is President of the Board of Missions; Rev. Dr. Staughton of Philadelphia, Corresponding Secretary; Rev. Ira Chase, Recording Secretary; Thomas Stokes, Esq. Treasurer; Rev. L. Rice, Agent.

The Convention adjourned on the 8th inst. after a laborious session of eight days—during which, many questions of signal moment were discussed in the spirit of concord and Christian affection.

RELIGIOUS SUMMARY.

Female Union Sabbath School Society, New-York.—This union numbers 39 schools known to be in operation—they are attended by 2570 scholars and instructed by 437 teachers—66 of whom have made a public profession of their faith in Christ since the last Report; 18 of the scholars also have given evidence of conversion to God, and are admitted members of the visible Church. During the seven years labors of this Society, 418 precious souls have been called by its instrumentality out of darkness into marvellous light.

New-York Marine Bible Society.—The Seventh Report states that since the formation of the Society it has distributed 3985 Bibles and 225 Testaments—of which 216 Bibles and 16 Testaments have been distributed the past year. This labor, says the Report, has not been in vain in the Lord. Some poor seamen have been converted from Satan to God—others have been made better seamen, better fathers, better husbands, and better men in society.

North Western Education Society—Third Report.—Forty-three young men have been examined and received under the patronage of this Society since its organization. Two of these are now in the ministry; one is attending his theological studies—two are Seniors, eleven Juniors, five Sophomores, and eight Freshmen, in different Colleges, and six are pursuing their studies in different Academies. Of the remaining eight, one has deceased—one has withdrawn his applications for assistance—four have lost their health, and two have forfeited their claims on the Society by their imprudence. The beneficiaries are communicants in churches of four different denominations, Congregational, Baptist, Episcopalian and Presbyterian. Of the Beneficiaries, 26 were received the first year, 12 the second, and 5 the third. This diminished number of applicants is accounted for, by the general impression with regard to the state of the funds.

The receipts of the Society the first year were \$1367, 95—the second year \$598, 38—the third year \$950, 18.—In addition to this total amount of \$2,916, 51, various articles of clothing have been received, valued at \$617, 65.

South Carolina College.—A writer in the Southern Intelligencer earnestly recommends this Institution to the prayers of those who regard its present situation as unhappy, of those who have children in it, and of the Clergy.—"This plan promises more good than all the controversy that can be excited. It will silence abuse. It will disarm hostile rage." It will be recollected that the College is under the Presidency of Dr. Cooper, who is a reputed Deist—and who attributes the declining state of the Institution to the inveterate bigotry of the Clergy, and their unwillingness that a layman should stand at the head of it.

Connecticut Education Society; Baptist.—The annual meeting was held May 7th. It was resolved to be expedient to co-operate in the cause of education, with the Baptist Education Society in the State of New-York—to forward the surplus funds in the Treasury to the Treasurer of that Society, and to recommend the students now under the patronage of the Connecticut Baptist Education Society to the institution at Hamilton, N. Y.—Arrangements were made to secure further subscriptions and donations.—Rev. Jonathan Goodwin is President of this Society, and Rev. E. Cushman Secretary.

Sabbath Schools—are increasing in popularity in Virginia,—the Petersburg school has had 134 scholars the past year, taught by 14 male and 13 female teachers. Several instances of striking improvement were exhibited—children who had derived no instruction elsewhere, had arisen from the lowest classes to be able to read the Bible.

Rev. R. Morris, an English dissenting Minister, has removed to Calais, in France, for the exercise of his ministry among the English residents.

All the Officers and managers of the American Colonization Society are requested to attend a special meeting in Washington, June 5, "for the purpose of deliberating and legislating for its interests, more seriously and more durably than can be done at occasional meetings."

The Young Men's Miss. Soc. of Lexington, Ky.—was organized March 11th, 1822. It is auxiliary to the United F. M. S. In replying to the cavils of objectors they oppose, "The original charter dated from eternity, under the broad seal of heaven," contained in the 2d Psalm. "2. The plain and express command of the risen and exalted Head of the Church," Mark 16. 15. Rom. 10. 11—15. "3. Plain and express matter of fact;" such Societies are rendered useful. Their appropriations for the present are made, to the Great Osage Mission, to which articles of the value of \$40, 00 have already been sent.

The Young Ladies Miss. Soc. of Lexington, having

the same object as the preceding, was formed six days before. Both owe their origin in a great degree to the visit of Mr. Goodell, agent of the American Board, and two Missionaries for Mayhew. The Ladies have forwarded articles to the amount of about \$150. Why should our daughters always do more virtuously than our sons?

Young Men's Miss. Soc. Richmond, Va.—The fifth anniversary, held May 14th, was uncommonly interesting. Four Missionaries have been kept in employ six months, and among the fruits of their labours, there is a prospect of the settlement of a pious and zealous Minister of the Gospel. Measures are in train for an union between this Society, and the Missionary Society of Hanover Presbytery. The society at present has four auxiliaries, from which it has received \$145, 84 the past year.

Richmond Religious Tract Society—Annual meeting was held, May 13.—At the date of the last Annual Report only 4632 pages of Tracts were on hand; since then 126,634 pages have been purchased—of these, 52,018 pages have been sold for cash.—12,325 have been delivered to subscribers.—59,127 have been gratuitously distributed—the whole number disposed of, during the year is, 93,500, being nearly as many as were distributed in the two preceding years. The whole number of pages purchased since the formation of the society is 259,235—the whole number distributed 221,469. The demand for publications of this kind is increasing.

Revival.—In the lower part of Middlesex County, Virginia, a revival commenced about the first of July, 1822, says the Columbian Star,—it has been gradually increasing from the commencement, and continues to become more promising. The labours of Messrs Calybrook and Montague have been blessed, to the conversion of sinners, and to the comfort and establishment of the saints of God. Thirty-five have been received into the Baptist Church, and many more it is hoped will shortly declare themselves on the Lord's side.

Revival.—On Sunday the 14th inst., the Sacrament of the Lord's Supper, was administered in the Presbyterian Church in Carlisle, Pa. under the Pastoral care of the Rev. George Duffield. This communion season gives powerful evidence, that the good work of the Lord is still progressing in this part of his Vineyard. On this occasion twenty-five persons were admitted into communion for the first time, and two on certificate. At the communion season, which took place in February last, sixty-two persons were admitted into communion. From which it appears that, in little more than three months eighty-nine persons have been added to this Church. It would be pleasing to hear that every Church, had witnessed such a blessed ingathering to the fold of Christ. May Christians every where take encouragement, in beseeching the Lord that he would abundantly bless the labours of his Ministers in all parts of the world.

[Religious Miscellany.]

Emancipation.—On the 16th May, arrived in Carlisle, Pa. a large family of Blacks, from Virginia, 28 in number; and have since placed the greatest part of their youths in respectable families in town. They were owned by a gentleman of Fauquier county, of the name of James Gunnell. Mr. G. lately died; at which time he gave all his slaves their freedom. We are also informed that he bequeathed to them a certain sum of money, and the wagon and horses which brought them here. They appear to be remarkably intelligent black people, and do great credit to the person under whom they served. These poor creatures appeared to be rejoiced at reaching an asylum, where they would not be continually in danger—of being taken in the iron grasp of a Georgia *Soul Driver*, (as they are pertinently termed)—of the prison, chain and ball. One of them being asked why he did not continue to live in Virginia, answered, that he would rather live in Pennsylvania, where the people are more kind. It is to be hoped that the magnanimous example of the late Mr. Gunnell, will have a salutary influence on others; that ere long an universal emancipation may take place; and that the African Colonization Society's object be promoted, and the sable sons of Africa tread unmolested their rightful soil. [Rel. Miscellany.]

Princeton College.—We understand, that the Rev. Mr. LINDSEY, Vice President of Nassau Hall, Princeton, New-Jersey, has declined the Presidency which was offered to him; and that the Trustees, have elected the Rev. Dr. CARNAHAN, of the District of Columbia, to fill that important station.

The annual meeting of the "Palestine Missionary Society," will be held at Rev. Abel Richmond's Meeting house in Halifax, on the 3d Wednesday in June next, at 10 o'clock, A. M. The annual sermon will be delivered at 2 o'clock, P. M. by Rev. Daniel Huntington.

The late Abel Gregory, Esq. of Weston, Conn. has bequeathed \$1000 to the Baptist Board of Foreign Missions.

POLITICAL SUMMARY.

FOREIGN.

Spanish and French Preparations for War.—A letter from Bordeaux, dated March 29th, states, that "Mr. Forsyth has arrived at that place, from Madrid. He encountered constant delays and difficulties on his route, especially between Bayonne and Bordeaux, from the want of horses.—The road is literally covered with troops of the invading army, commanded by Dukes, Marshals, Counts, and Generals, of every degree, all advancing with the confidence of victors, and expecting, or seeming to expect, to find victims, and not opponents, in the Spanish troops. They will, however, if reliance can be placed on the accounts of those who have recently traversed Spain, be woefully disappointed; and it is, perhaps, not hazardous to say, that of the 100,000 men, who are destined to enter Spain, not 30,000 will ever recross the Pyrenees."

Greeks.—The Gibraltar papers contain a complete confirmation of the news recently received, of the successes obtained by the Greeks, over their merciless oppressors. Of 32,000 Turks, who penetrated in August last, into the Morea, only 8 or 9000 remained. All the others perished, partly in the combats which had taken place, and partly by famine. The Turkish squadron had returned to Constantinople, after having another vessel of 80 guns, burnt in sight of the Dardanelles, and having lost more than 30 vessels of war, which were driven on shore in a tempest.

Conspiracy against the Bourbons.—The London Courier contains long details, respecting a conspiracy to overthrow the Bourbons, and place the young Napoleon upon the throne. The conspirators are said to have started from different points on the same day, and their principal committee sat at Viterria, in Spain, whither the different members had proceeded, after having arranged channels of communication with Lisbon and Corunna. A few of the principals were to remain at Paris and London, to act as circumstances might require.

Spanish War unpopular in France.—The Southampton Chronicle, an English paper, states, that "A gentleman, who has just arrived here from a tour in France, brings intelligence, that it is exceedingly probable, that the French army will never cross the Pyrenees. He describes the

people, wherever he went, as exceedingly disaffected to the war, and which is a strong sign of the times, under such a government, not afraid to avow their opinions. In the Cases, in the Dilligences, wherever he went, he heard the same expressions of disapprobation against war, mingled with imprecations on its abettors. All private letters concur in the assertion, that the army of the Pyrenees has more to do with existing conspiracies, than the *Ultras* prints are willing to admit. Instead of 100,000 men, scarcely 80,000 can be assembled, who, partly from dislike to the enterprise, and partly from fear of the Spanish mode of warfare, are much more likely to look behind than before them."

Hostilities at sea.—A London paper contains an article, stating that the French frigate, *La Guerriere*, has been taken almost in sight of Brest, by two armed vessels bearing Spanish colours; and that all the letters from Bordeaux and Havre, express the greatest alarm, with respect to the vessels which they expect from day to day. A letter from Bayonne of the 12th inst., announces the capture, by a Spanish cruiser, of a ship laden with grain, which was carried into St. Sebastian."

Naval Engagement.—Curacao papers to the 3d of May, have been received at New-York, and furnish some particulars of a naval engagement off Porto Cavello, between the blockading squadron, and several Spanish ships of war, having with them two vessels, presumed to be transports, with troops, military stores, and provisions, for the garrison and loyal inhabitants of the place. The battle is said to have been continued with great obstinacy, from three o'clock until sunset, when the Colombian squadron was compelled to yield to superior force, and the succors intended for the garrison, entered the port without further resistance. It is said that Com. Daniels, who commanded the blockading squadron, was wounded. He fought his vessel till there was not a shot in the locker, and was sinking with her flag nailed to the mast. The Spaniards lost 83 in killed, and 49 wounded. The Colombians 161 killed and 21 wounded. The Spanish force was 186 guns, and 1804 men; the Colombian force, 82 guns, and 475 men. In consequence of this success, Porto Cavello has been amply supplied with provisions.

British aid to the Spaniards.—An article in the London Morning Chronicle of April 21st, states, that "an auxiliary force, to be employed in the cause of Spanish freedom and independence, is to be raised here, as far as it is practicable, from veteran disbanded soldiers. It will amount to about 10,000 men, including a proportion of cavalry and artillery, and will be formed into regularly disciplined battalions, commanded by officers of experience."

Fire.—A great fire has taken place at Constantinople. Galata, Pera, and all the quarters inhabited by Christians, including the immense warehouses of the Franks, which are called the treasures of the east, were a prey to the flames. A great number of Christians of all sects, were cruelly massacred by the Janissaries and the Mussulman populace.

A new Alphabet.—The Bombay Gazette states, that one of the eastern literati has lately discovered an alphabet, which furnishes a key to the ancient inscriptions, found in the caverns of India, which are consecrated to Hindoo worship; such as those of Elephanta, Keneri, &c. By this means it is expected that their significance, their dates, their use, and their origin, will be clearly ascertained.

Sea Monster.—Capt. Brown, of the ship Douglas, arrived at New-York from Curacao, gives the following description of something seen in lat. 35, W. long. 56, 40, which had the appearance of a vessel bottom upwards. "The height out of the water was about 10 or 12 feet; length from 25 to 30 feet; breadth 12 feet, withippers like a turtle on each side, one third of the way from the tail. Length of the flippers, from 12 to 15 feet; one on each side near the tail, 5 or 6 feet in length, with a tail from 20 to 25 feet long. The head appeared doubled round by the tail, and the monster had a huge lion face, with large and terrible saucer eyes. At 30 or 40 yards distance, the shell of the monster looked like a clinker-built vessel of 25 to 30 tons, bottom upwards, the seams or laps newly paid. There were large barnacles on the body, and his velocity was about 1 1-2 miles per hour."

DOMESTIC.

Mineral Spring.—We learn that a Mineral Spring has lately come into notice, which is situated in Bradford, East Parish, Mass. about a mile from Merrimack Academy. The waters of this Spring are evidently impregnated with iron and sulphur, and have given considerable relief in cutaneous eruptions, and bowel complaints.

Convenience for the Sick.—A machine has been invented and put in use in Providence, R. I., by which the sick and lame can be raised from their beds with little trouble, and much convenience to the patient.

Accident.—Mr. John V. Shade, a respectable young man of Philadelphia, was lately shot by a young man with whom he was in company on a gunning excursion. The charge, passing through his neck, put an end to his life almost instantaneously.

Schuykill Coal Company.—At the last session of the New-York Legislature, an act was passed, incorporating a New York and Schuykill Coal Company, the object of which is to supply New York with coal for fuel, of the finest quality, and at a reduced price. The coal is said to be of the species termed "anthracite," which possesses neither sulphur nor bitumen, and contains ninety-seven parts out of a hundred of pure carbon.

Robbery.—A Mr. Hartman, of Frederick County, Maryland, was lately robbed by a stranger, who had been entertained by him, of a sum, said to be from 800 to 1000 dollars.

Effects of Slavery.—Capt. John W. Hayes, of Princeps Ann County, near Norfolk, Va., was lately murdered, as is supposed, by one of his negroes. While eating his supper, with his family, a gun was discharged at him, through a window, and the discharge is said to have proved immediately fatal.

Incendiary Attempt.—A Pittsburg paper states that an attempt was lately made to burn the Post Office at Canonsburgh. Powder, inclosed in paper and tow was thrust in the letter box, among the letters, and a train of tow from that to the outside was set on fire. Providentially the fire died out before any injury was done except burning away part of the wood round the hole.

Commodore Porter.—It is said that this officer is making great exertions to protect American commerce in the West India. His health, however, it is stated, is extremely bad, in consequence of the privations and exposures to which he and his officers are subjected.

Canal Navigation.—The Albany Advertiser, states, that the avigation of the Northern Canal has been suspended by the embankments giving way in one or more places. The principal defect is said to be at Mechanicville, 7 miles above Watertford. A boat with 1500 bushels of wheat was passing Mechanicville, when the embankment gave way.

Insect destroying Wheat.—We are sorry to learn, by the Virginia papers, that an insect called *Chinck Bug* has made its appearance in Virginia, and has done considerable damage to the wheat on a few farms. It has not yet been ascertained how far its ravages have been extended.

Fire.—The dwelling house of Mr. Dennis W. Carpenter, of Foxcroft, Me. was consumed by fire on the 1st inst. The fire is supposed to have caught from a pile of logs that was burning about 20 rods from the house. The loss is estimated at about 300 dollars.

Episcopal College.—A bill to establish an Episcopal College in Connecticut has passed the House of Representatives of that State. It is to be called the Washington College.

Severe Thunder Storm.—The Charleston Courier of the 10th inst. states, that on the Wednesday preceding, a very heavy fall of rain, accompanied with severe gusts of wind, vivid lightning and some hail, was experienced in that city; but was more severe at Morris Island. Upwards of fifty panes of glass were broken in the lantern of the Light House, by the hail stones; while several trees, which had resisted the violence of the gale in September last, were blown down. The mast of the sloop Macdonough, Capt. Baker, lying in the harbour, was shivered by lightning.

Islands of Ice.—On the 27th of April, in lat. 42 30, long 59, the ship *Euphrates* which lately arrived at New York, fell in with islands of ice, and continued passing them till the next morning. Twenty-seven large islands were counted, and a great number of smaller ones were also observed. To one of them was attached fragments of rocks, small stones and greyish earth. They appeared about 60 feet high, and about half a mile in length—some of them with broken craggy tops, and others level. They were thronged with numerous sea fowls, and seals were also seen playing about them.

Lightning.—A paper, printed at a place called Paradise, in Pennsylvania, states, that on the Wednesday night, preceding the 10th of May, between the hours of 11 and 12 o'clock, the dwelling house of Mr. Benj. Train, 2 miles from that place, was struck with lightning. The account which Mrs. Train gave of it is this:—"That when the lightning struck the house, it appeared as if it was on fire—the lay in bed and could not move, being nearly suffocated, until the house burst asunder, when she was immediately relieved." Mr. Train was from home during the night. The lightning struck the chimney which stood in the centre of the house; it then separated, part going down the south side, and the remainder down the north. The barrel of a gun, which was standing in the room, was torn from the stock.—A tin bread tray, which was standing on the stove, was considerably melted; also, an iron chain and pot hooks in the chimney. The stove stood at the head of the bed where the children were lying, and was partly covered with the melted dross of the bread tray. The nails in the floor were drawn out, and the apprentices who slept on the second story were thrown up in the bed. Out of eight windows only three panes of glass were left unbroken. None of the family were injured.

On the 18th ult. William Fitzgerald was executed in Georgia, for the murder of his wife—the principal witness against him was his son. A black woman could have testified, but the law of the State would not permit it.

MASSACHUSETTS LEGISLATURE.

On Wednesday the Governor and Council, and members elect of the two legislative branches, for the ensuing political year, assembled at the State House, & the latter were duly qualified by the Governor and Council. The House then proceeded to the organization of that body, and elected Pelham W. Warren, Esq. Clerk; and WILLIAM C. JARVIS, Esq. Speaker. The votes for Speaker were for Mr. Jarvis, 152, for Judge Prescott, 92; and there were about 25 scattered.

The Senate made choice of the Hon. NATHANIEL SILSBEE, for their President, and Paul Willard, Esq. for Clerk. John Parrie, Jr. Esq. was appointed Assistant Clerk.

The two Chambers being thus organized, a procession was formed of the several branches; and under escort of the Independents Cadets, proceeded to the Old South Church, where a Discourse was pronounced by the Rev. Mr. Thayer of Lancaster.

On Thursday the votes for Governor and Lieut. Governor of this Commonwealth were declared as follows:—For the Hon. William Eustis, 34,402; for the Hon. Harrison G. Otis, 30,171; scattering, 757; whole number, 65,330. The majority for Mr. Eustis is 3474. For Lieut. Governor the Hon. Levi Lincoln had 33,993; Hon. Daniel Noble, 30,654, and there were 363 scattering; majority for Mr. Lincoln, 2971. [Daily Adv.]

DEATHS.

In Boston, Capt. John A. Dunn, aged 78; Mr. Ebenezer Somerby, 32; Adeline, youngest daughter of Capt. Charles Smith, 6; Miss Margaret H. Hawes, 15; Mrs. Mary Thwing, 64; Miss Eliza Goff, 23; Capt. George Wheeler, 44.—On Thursday morning, suddenly, Hon. JOHN PHILLIPS, late Mayor of this city.

In Salem, Mr. Benjamin Barstow, 26.—In Hants, Mr. Seth Turner, 38.—In Princeton, Mrs. E. Liza, wife of Mr. Nathan F. Perry, of Roxbury, 20.—In Worcester, Dea. Ebenezer Read, 82.—In Southbridge, Gershom Plimpton, Esq. 55.—In Milbury, Mrs. Lucy Peirce, consort of Dea. John Peirce, 67.—In Lunenburg, Mr. Thomas Gould, 78.—In Barre, Mr. Dillingham Phelps, 55.—In Ward, Miss Mary Carter, 83.—In Sutton, Mr. Ezekiel Morse, 73.—In Fitchburg, William Cunningham, Esq. 57.—In Charlestown, Mrs. Abigail Frothingham, widow of the late Deacon James F. 83; Miss Julia Maria, daughter of Mr. James Bryant, 8; Lucy S. daughter of Dea. William Arnold, 3.—In Cambridgeport, Mr. Charles W. Fisk, 35.—In Waltham, Miss Mary Barnes, 37.—In Salem, Miss Elizabeth Ashby, 61.—In Gloucester, Capt. Henry Pearce, 42; Miss Sally S. Davis 22.—In Newburyport, Mr. Enoch Somerby, 57; Mrs. Hannah Toppin, wife of Capt. Benjamin T. 31.—In Stow, Thomas Farr Ames, 6.—In Marlborough, William Cogswell, Esq. 73.—In Middleborough, Mr. Simeon Dogget, 84.

In Haverhill, N. H. Mr. Joseph Bullock, 43.—In Cavendish, Vt. Mrs. Maria, wife of Mr. Addison Fletcher, 22, daughter of Edmund Ingalls, Esq.—In Wethersfield, Conn. Rev. David Parsons, D. D. of Amherst, 74.—In New York City, Doct. Gardner Jones, 79; Mr. Sarah, wife of Mr. David Peabody, formerly of Newburyport, 32.—In Montgomery, Penn. Rev. Silas Hough, D. D. 58.—In Lexington, Ken. Col. James Morrison, 58.—In Hantington county, Penn. Rev. William A. Boyd.—In Charleston, S. C. Mr. Timothy Dexter a native of Medford, 23.—In Southampton county, Virg. John C. Gray, Esq.—In Jefferson county, Mississippi, Hon. William B. Shields, 40.—In Boston, 14th inst. Mrs. Mary Trow, aged 85, widow of the late Capt. Bartholomew T. Her long and useful life, her Christian resignation, her cheering hopes of a happy immortality, led her to rejoice in the prospect of death, leaving an evidence to all around her, that it was not a vain thing that she had put her trust in the Lord.

SARATOGA SPRING WATER.

JACOB PEABODY & Co., No. 12, Kilby-street, have for sale, just received,

80 Boxes Congress Spring Water, from Saratoga, bottled in the best manner, and warranted genuine—the qualities of this Water are too well known to need a description, it is only necessary to say, that the increased demand for it is a satisfactory evidence of its utility; and those who wish their health improved by it may rest assured that it produces the same happy effects, in restoring health, when taken from bottles well corked, as when taken directly from the Spring.

150 Boxes more expected in a few days—those who buy to retail will please to send their orders, and any quantity can be supplied at short notice.

8w*

May 31.

REVIVAL IN BOSTON.

JUST published and for Sale by S. T. ARMSTRONG, 50, Cornhill.—An account of the Revival in Boston in the year 1740, 1, 2, 3. By THOMAS PRINCE, one of the then Pastors of the Old South Church. Second edition—price 12 1-2 cents—\$1 the dozen. May 21.

